Annual Subscription:—
Rs. 1-12-0

Regd. No. M. 2027.
Sample Copy : 2 As.

The Indian Educator.

An Illustrated Monthly Devoted to Art, Literature, Science and Education.

EDITORIAL BOARD

(1) Mr. S. S. Suryanarayana Sastri, M.A., B.SC. LIT. HUM. (Oxon), Barrister-at-law.
(2) Prof. K. R. Rajagopala Iyengar, M.A., L.T.
(3) Mr. E. S. Sunda, B.A., B.L.
(4) MR. V. ARAVAMUDA IYENGAR, B.A., L.T.,—*Editor-in-chief.*

VOL. II MADURA—AUGUST, 1926 NO. 8

CONTENTS.

1. ABOUT AND AROUND.
2. The Tamil University—BY MR. S. S. BHARATHI, M.A., B.L., Madura.
3. With the Alvars—III. Tiru-Malisai Alvar—BY MR. K. G. SESHA IYER, B.A., B.L., Retired High Court Judge, Trivandrum.
4. Dhruva—BY MR. B. PATTAHBHIRAMAIYA, B.A. L.T., Headmaster, Municipal High School Anakapalle.
5. Gray's Elegy: A Study—BY 'K.'
6. Men I Have Met—XIII—Sir P. S. Sivaswami Iyer, BY 'SATYA-KANTHA'.
7. Anatole France on 'Life and Letters' BY MR. JAYANTA KUMAR DAS GUPTA, M.A., Research Scholar in English, Tutor to the sons of the Maharajah of Nepal, Katamandu.
8. Child Study and the Teacher—BY MISS CORRIE GORDON, B.ed., PROF. of Kindergarten, Teachers' College, Saidapet.
9. An Estimate of Tagore—BY MR. K. P. RAJAGOPAL, B.A., Kumbakonam.
10. Random Notes—BY MR. V. VEERARAGHAVA IYENGAR, B.A., L.T., Sourashtra High School, Madura.
11. ON BOOKS AND BOOK-MEN.
12. Oscar Wilde's De Profundis—BY V. R. M. CHETTIAR, Trichinopoly.
13. The Public Examination— BY RADICAL, Trichinopoly

A long felt need !!

Ready for Sale !!!

A CLASS BOOK OF ALGEBRA

BY

P. R. SUBRAMANIAN, B.A., L.T.,

Assistant, Maharajah's College, PUDUKOTTAH.

(for students in forms V and VI bringing up Algebra and Geometry under C. Group)

Price per Copy Re. 1-12-0

SPECIAL FEATURES:—Freshness of Treatment, correlation of Algebra and Geometry, Abundance and choice of questions, close adherence, to the syllabus.

APPLY TO THE AUTHOR:—*West Fourth Street, PUDUKOTTAH.*

S.S.L.C. EXAMINATION, 1927

BOOKS BY

C. NAGARAJA SARMA, B.A., L.T.,

Formerly First Assistant, C M. High School, Kurnool. The Author of 'An Outline of English History,' 'Special Periods in English and Indian History' and 'English Texts Examiner 1923,' '24 '25 and '26.'

1. ***English Texts Examiner***, 1927, Re. 1-4-0 (postage extra).
2. ***History of England***, Special Period, S.S.L.C. 1927. 0-8-0 (porstage extra). (This book closely follows the S.S.L.C. syllabus with exhaustive questions)
3. ***History of India***, Special Period, S.S.L.C. 1927. 0-8-0 (postage extra). (This book is closely follows the S.S.L.C. Syllabus with exhaustive questions)
4. ***An Outline of English History***, 1-0-0 (postage extra). This book is intended for non-detailed study in the S.S.L.C. Examination. Also very useful to Students of Forms IV and V.
5. ***Notes on Macmillan High School Reader II***, By R. SANKAR, (Second Edition, Thoroughly revised) Re. 0-14-0 (postage extra).
6. ***Notes on Macmillan High School Reader III***, By THREE ANNOTATORS Re. 1-2-0 (postage extra). (*Second Edition, Thoroughly Revised*) Beware! Another book has come out with some modification. Please see that you get the Second Edition of Three Annotators, which is published only by us and not by any other firm.
7. ***Notes on English Reading Books for Indian Schools***, BY THREE EXPERIENCED GRADUATES Re. 1-4-0
8. ***Notes on Persian Hero***, BY RAMANATHA IYER, M.A., Re. 0-4-0 (postage extra).

12½ per cent Special discount will be allowed on orders worth Rs. 5 and above only for the eight books published by us provided an advance of ¼ value of the order is sent. Orders below Rs. 5 may be sent in stamps or by M. O for the published price of the books and the books shall be sent post free at our own cost. *No concession for orders without advance.*

All High School and College Books can be had at published price.

V. RAMANA & Co.,
18, Saravanaperumal Mudaly Street,
VEPERY POST, MADRAS.

The Edition Distributed all over the World of the Wholesale Trade Journal

WORK

Finest advertising medium for people looking for connections with merchants and firms, or agencies.

7,000 Copies in Circulation.

Annual Subscription: Rs. 2-8-0 only

RATES OF ADVERTISEMENT

Full page	Rs. 25	Quarter page	Rs. 9
Half "	" 15	One Inch	" 2

(*Payable in Advance*)

Specimen Copy Free. Reserve your Space Soon.

Apply to:—**The Manager, WORK,**
Nanbha Street, BHAVNAGAR, Kathiawar.

THE SCHOOL FOLK

(*A bright, lively, enlightening Monthly for Young and Old.*)

8th year began from June 1926

A Treasure-house of Wit and Wisdom, Knowledge and Culture, Poetry and Romance.

Beautiful Sketches and Poems, Short Stories, Articles (grave and gay) on Literature and Art, History and Science and Religion.

Invaluable for High & Middle Schools and Students.

Circulates widely from Comorin to Kasmere.

N.B.—Very profitable medium of Advertisement.

Subscription: Rs. 1-8-0 only per year.

(Single copy 3 as. V.P. Charges extra)

Apply to:—THE MANAGER,
SCHOOL FOLK, *Tumkur,*
MYSORE STATE.

TALISMANS & CHARMS

For those People to avoid all Sorts of Misfortunes and enter the Gates of Successful Life

	Rs.	A.
For Honour, Riches, Learning and Greatness	7	8
For Health, Physical Strength, etc.	7	8
For Power of Eloquence, Speeches, etc. ...	7	8
For Success in any Undertaking or litigation, etc., ...	10	0
For Success in Sport, Racing, Cords, Games of Chance, etc.	7	8
For Success in Spiritual and Religious Life ...	10	0
For Success in Trade and Business ..	10	0
For Agricultural Prosperity Farming, Good Crops, etc.	7	8
For Success in Mining Plumbago, etc. ...	100	0
For Success in Gemming	225	0
Rabbi Solomon's Special Talisman for every Success	15	0
Specially valued and worn by every successful Hebrew, 2nd quality	21	0
Do. 1st quality	30	0

NOTE.—A Money Order or G. C. Notes will bring the Talisman to your door. One Extensive Life Reading Rs. 15, two, Rs. 25, three, Rs. 30 or more at a time at Rs. 10 per reading. Remit with birth date. Always the full amount should be remitted in advance. No V.P.P.

Apply to:—**D. A. RAM DUTH,**
Astrologer, No. 30 and 55, (I.E.)
(Cheku Street, Colombo, Ceylon.

My Scientific System of Graduated PHYSICAL CULTURE

IT IS FREE—This will show you some of my remarkable achievements in Health-building exercises, many pages with nice photographs of myself and a number of my pupils. Read what they say about my system. Don't take my word for it. This book will be an impetus, an inspiration to every young man. All I ask is the price of postage 2 annas. Remember this does not obligate you in any way, so don't delay one minute. This may be the turning point in your life. Order for a copy at once—now, while it is in your mind.

Prof. M. V. Krishna Rao,
P. O. Basavangudi, Bangalore City (S.I.)

THE [illegible] EDUCATOR

MR. V. ARAVAMUDA IYENGAR, B.A., L.T., *Editor-in-Chief.*

Vol. II. MADURA—AUGUST, 1926 No. 8

OFFICE OF THE REGISTRAR OF BOOKS
11 OCT 1926

H. E. LORD GOSCHEN LAYING THE CORNER-STONE OF THE U. C. HIGH SCHOOL HOSTEL, MADURA, ON 21—7—1926.

From the left

1. MR. ELLIS, Collector of Madura.
2. RT. REVEREND BISHOP HEUMAN, D.D.
3. MR. SUNDARAM.
4. H. E. LORD GOSCHEN.
5. GROUP OF MASONS.
6. MR. SAMUEL PATTANI.
7. REV. J. SANDEGREN, M.A., B.D.

His Excellency the Governor of Madras on the morning of July 21st performed the pleasing ceremony of laying the Corner-stone of a Hostel of the Swedish Mission High School, Madura, and thereby said the following regarding this High School Hostel.

"It gave me great pleasure to accept your invitation to lay this corner-stone to-day, for I welcome the opportunity which it gives me to pay again the tribute which I have many times paid before to missionary effort in the field of education in South India. We must all be aware how great a debt we owe to Mission societies for their pioneer work, a debt which will, undoubtedly, grow higher as their educational activities develop and expand If any evidence were needed of that expansion, we have it in this ceremony to-day, for the number of boys who need hostel accommodation is, I am told, increasing every year and the needs of some at least of them will be met by this new hostel............

I wish you, from the bottom of my heart, all success in the great work which you are doing on behalf of the boys and girls of Southern India and I thank you for the opportunity which you have given me of showing my interest in and sympathy with this educational enterprise. I trust that, under God's providence, your work may long continue and prosper."

We very much regret to record the sudden death by heart failure of the Right Reverend E. Heuman, D.D., the Lord Bishop of Tranquebar, at Trichinopoly. He was hale and strong when he participated in the memorable function of the laying of the corner-stone of the U.C. High School Hostel by His Excellency Lord Goschen at Madura. Bishop Heuman was known for his extreme kindness and genial temper and his enthusiasm for the educational advancement of Indian youngsters. He was, with the able collaboration of Rev. J. Sandegren, M.A., responsible for the flourishing educational activities in recent years in South India. It is a pity that he was not left to see his laudable schemes realised. As a mark of respect to the memory of this venerable, pious Bishop, all schools under the Swedish Mission were closed. We offer our sincere condolences to Mrs. Heuman who was his helpmate and co-worker in his missionary service in India for the last 40 years and more.

THE TAMIL UNIVERSITY

By Mr. S. S. Bharathi, M.A., B.L.

There has been for some years a growing demand for a Tamil University or an institution for conserving, clarifying, and developing advanced studies in and about the Language, Literature, history and religious philosophy of the Tamils. The early recognition and genuine attempt at fulfilment of this demand by munificent sons of Tamil culture like the late Sriman Pandidhoraisami Dhevar Avl. partly accounts to the founding of the Madura Tamil Sangam. But the Sangam has not functioned in a manner to satisfy the craving for a pucca Tamil University or Academic college, which alone could undertake the responsible work of resuscitating and revitalising real culture in Tamilaham. So the unsatisfied desire for a University for the Tamils has been growing steadily more vocal and insistent so much so that the *Alma Mater* at the metropolis and the Provincial Legislative Council now feel constrained to take notice of it and try to make some tangible efforts to meet also. The Commission recently appointed by the Government of Madras in response to a resolution in the Legislature is now out to collect evidence of the strength of this demand, as also to take stock of the available materials in Tamilaham for meeting it. It is therefore up to all the lovers of Tamil Culture and leaders in the Tamil Districts to endeavour to make the work of this Commission fruitful, if really they wish to secure the early establishment of at least one Tamil University for preserving and bettering the cultural advancement of the Tamils.

2. I am free to confess that if the object of the present move were merely to reproduce and multiply replicas or prototypes of the Madras University in the Tamil Territory, the sooner it stops the better for our people. I cannot conceal from those concerned the strong and emphatic sentiment in the Tamil Districts against any possible errors of this kind. The real need is only for such Universities as will best conduce to promote and advance real enlightenment and cultural progress of the Tamil people on the lines best suited to their ancient civilisation, history and traditions, and not for multiplying the present types of exotic heterogenous bureaucratic institutions to subserve the interests of a masterful alien aristocracy and aim more to secure and equip human materials for the state machinery rather than to call forth the best in boys and make men of them.

3. Frankly I am for opening up one or more unitary residential universities in the best centres in Tamilaham catering to its sons who crave for real advanced culture, not only consistent with the genius and genesis of Tamil civilisation in the past, but also conducive to the progress and betterment of the Tamils in the future. Tamil should be the medium of instructions and the vehicle of thoughts in the new Tamil Universities. It will be a travesty and quite a scandal to waste precious money and more precious human energies in rearing up new universities in Tamilaham where Tamil is to be assigned only a very secondary if not also a very insignificant position. It is too late in the day to question the feasibility or competence of Tamil serving as a medium of higher University Education. Languages less advanced and of more recent birth than Tamil in India have been successfully tried [torn] quite serviceable media for disseminating and promoting advanced and scientific western thoughts and culture to the sons of India. The Oriental College in Lahore, opened decades ago with the express object of giving the benefits of western Education to the children of the Punjab without their having to waste years to master a foreign language, has thrived so successfully and satisfactorily as to disarm all further scepticism on that head and as to be admitted and affiliated as a constituent college fit to prepare students for the highest degrees of the Lahore Chartered University itself. Bengali, whose literature and grammar acquired any respectable recognition only within the last past century is now considered fit enough to record all the latest discoveries of Sir J. C. Bose with all their technique in the original: and the admiring savants from the advanced West find it now worth their while to translate into their several languages from Bengali books, the marvellous treasures of books, science and the delicious sweets of Tagore's poetry. The Andhras of late have extorted from the British Government the privilege of running an advanced university with Telugu holding the place of honour in the curricula of their university. There is now a strong movement afoot to make Canarese the medium of instruction with the Mysore University. Can it yet be honestly doubted that Tamil, the oldest literary language in India that has held a place from yore almost equal to Sanskrit both by its literature and advanced grammar and which no other Indian language could boast of, is alone incompetent and unfit to be lectured into the students of a University. If there be sceptics, I would invite the attention of these doubting Thomases to the Tamil chairs recently opened in the classic old English University to take rank with those of the other recognised and honoured classical languages of Europe and Asia. In the University of Budapest the magyars dispensed years ago with the perfected time-hallowed Latin and scorned the advanced modern German used by all the sister universities of the same Empire and boldly and patriotically stood by their own imperfect and semi-barbaric language firmly to serve all the purposes of their academy in all its faculties: and yet the unanimous verdict of the foreign critics, who originally scoffed at the attempt, is now that their University is second to none in culture and academic advancement as much in the arts as in the sciences and in all their applied branches.

4. Of course I am not for boycotting or even belittling English for purposes of our new Tamil Universities. As long as Tamilaham is under the English rule, and even for long after her political emancipation, English is bound to play a prominent part in our Educational systems. No Tamilian can afford to ignore its importance, not only as the language of our present rulers but also as that of the most enterprising world wide trading and industrial nation of our times. So in any university we may contemplate, English will have its role and not a very insignificant role either. We may have for some time yet to make English even compulsory for and up to certain standards and classes. Some faculties and departments may have largely to do with English for years: and for all time afterwards we may advantageously maintain an English chair. Only I wish to emphasise the need for making Tamil the medium of Instructions and assigning to it its natural place of honour in every Tamil University—both to prevent the

warping of the soul of Tamil culture which is the sad yet sure feature of our present system of University Education in vogue, and also to reach the full benefit of the Universities to the wider Tamil public. If ever we want the real academic atmosphere to pervade the whole of Tamilaham, if we really wish to stop manufacturing only learned servants for public services and desire to call for the enthusiasm of our people for higher and cultured Education for the benefit of Tamilaham as a whole, then there can be no two opinions as to the peremptory need to revise our notions and reinstate Tamil in its logical place in the system of University Education.

5. I would also mention the need and desirability of recognising the intimate, historic and cultural connection between the Sanskrit of Valmikis and Paninys and the Tamil of Kambans and Tholkapiars. It is almost impossible to ignore and much less to cut off this organic and cultural intimacy between the two great sister languages of our great country without seriously impairing the utility and progress of Tamil culture for the future. Personally I would even go so far as to insist on some courses of Sanskrit studies being made compulsory for the Arts degrees in the language branch of the Tamil Universities: and I would equally emphasise the peremptory need for the students preparing for degrees in Sanskrit taking some courses in Tamil studies, so that the graduates may be really acquainted with the greatness of the two respective literatures in order mutually to understand and appreciate the common cultural basis and to respect and love their common heritage.

6. Besides Tamil, Sanskrit and English the university curricula for the Baccalaureate degrees and diplomas will have to include other faculties such as, Medicine, Engineering, Agriculture, Industrial Chemistry, Philosophy, History, Economics and Sociology and Law. More faculties and departments may be added later on as the requirements and resources of the University warrant such developments.

7. As for the constitution of the new university, the details need not be discussed at this stage. They may best be left to be settled later on according to the conditions and requirements of the place or places selected and the people to be served as well as the desire and judgment of the promoters and organisers. One thing only requires to be emphasised here. The university should not be a mere department of the executive government for the time being. Absolute academic autonomy should be aimed and insisted upon. Although the Government may have some voice and place in the councils and governing bodies, the dominant control should be with the elected authorities of a democratically constituted university.

As for funds, there is no fear of financial handicap, the Government and local bodies should be made to contribute both to the initial and recurring costs of a Tamil University. Private contributions may also be relied on from affluent and patriotic countrymen, including merchant princes and the territorial magnates in Tamilaham. Moreover, a Tamil University framed for the Tamil people in the Tamil area does not need to be as costly as the official Institutions modelled on the European and American types. Thus the question of finance need not scare away any one who otherwise shares the common desire for a Tamil University for the Tamil people to conserve and promote the Tamil culture.

WITH THE ALVARS

III. TIRU-MALISAI ALVAR

By Mr. K. G. Sesha Iyer, B.A., B.L.,
Retired High Court Judge, Trivandrum.

Next after the *Mutal* Alvars, in point of date comes Tiru-Malisai Alvar. He is said to have been born in a Brahmana family of Bhargavas; but as his parents abandoned him, he was brought up by a Sudra. Tradition says that as the result of a critical study of all the prevailing systems of religion and philosophy, he finally accepted and followed Vaisnavism as the true religion. He is alleged to have spent many hundreds of years in *gogic* trance, contemplating the supreme; according to orthodox belief, he received, in the interval between two long periods of such trance, a visit from the *Mutal* Alvars. The extravagant antiquity assigned by orthodox uncritical opinion to the First Alvars, necessitated the employment of this obviously uncouth and unacceptable device to explain, perhaps, an ascertained fact of the proximity in date between the earliest Alvars and Tiru-Malisai Alvar. Tradition says that Tiru-Malisai Alvar was of the Saiva persuasion before he met the *Mutal* Alvars, and these latter converted him to Vaisnavism. A story is told to illustrate the intensity of his faith in Visnu. It is said that Rudra once appeared before the Alvar to test his faith. Rudra, according to Vaisnava belief, is the grandson of Narayana. In his *Nan-Mukhan-Tiru-Antati*, Tiru-Malisaiyar writes in the opening verse: Narayana created Brahma of the four faces, and Brahma created Sankara." When Rudra appeared, the Alvar, so the story goes, sat indifferent, stitching a piece of torn cloth! Rudra began the conversation, but observing the Alvar was inattentive, asked him why he was so. "What have I to gain from you?" asked the Alvar. "I desire to confer a boon on you," replied Rudra. "Can you grant me *Moksha*?" asked the Alwar. "That is exclusively the gift of Narayana; something else," said the God. "Can you even by a day postpone the date of a man's death"? asked Tiru-Malisaiyar. "That is regulated by his *Karma*," said Rudra. "Then you may grant this thread the power to follow the needle. There is nothing you could give me," said the saint in disdain. Rudra admired the constancy of the saint's faith in Narayana, and bestowed on him the title of *Bhaktisara*! Obviously Tiru-Malisai Alvar was a per-fervid Vaisnava. He once visited Kanchipuram for worship. The Pallava King importuned the holy saint to grant him the gift of eternal youth. Much annoyed, the saint left the place; but lo! the image in the temple also vanished, unable to bear the separation from the devotee of the Lord! The Pallava King duly apologized to the saint, who thereupon returned to Kanchipuram; and with his return the sanctity of the temple was restored! Unfortunately we are left in the dark by the hagiographers in regard to the name of this Pallava King; and thus one valuable piece of information that would have helped us in ascertaining the date of the Alvar is unavailable. Dr. Krishnaswami Aiyangar thinks that the Pallava King was Tondaman-Ilan-Tirayan, a ruler of Kanchi in the Sangam period. If, as tradition says, Tiru-Malisai Alvar was a younger contemporary of the First Alvars, and if the latter could be placed at the close of the Sangam period, then, perhaps, Tiru-Malisaiyar might be assigned to the 4th century. He was certainly

posterior in date to Tiru-Valluvar by a considerable length of time; for we find in stanza 23 of *Nanmukhan-Tiru-Antati* a very close adaptation of verse 5 of chapter IX of the *Kural*. The metrical form and style of *Tiru-Canta-Viruttam*, one of Tiru-Malisai Alvar's accepted works, and, in my view, the conceits and philosophical ideas in which that poem abounds, militate against Dr. Krishnaswami Aiyangar's view that *circa* 2nd century was the date of this Alvar. On the other hand the suggestion of the late Mr. Gopinath Rao that perhaps the Alvar belonged to the 8th century, is without any foundation, and is utterly opposed to all tradition, which regards Tiru-Malisaiyar as one of the early Alvars.

I shall close this sketch with a few illustrative stanzas from the Alvar's poems. Here is a verse in which the saint emphasizes the supreme need for Divine grace.

Vouchsafe to me Your grace to-day, and for to-morrow too!
Longer may it remain for me! Behold I'm one with You!
Narayana! from You apart, I'am naught! In You I live!
And of Your saving grace to me, O Lord, in plenty give! *Nan-Mukhan-Tiru-Antati 7.*

The following verses are from *Tiru-Canta-Viruttam*.

As the vast ocean holds within itself the swelling waves
Which born in it yet in it likewise disappear.
So thou dost form the source and art th' abode of life!
For life from Thee is born! And eke in its inactive state.
And in its active, life in Thee is lived, and in the end.
To Thee doth life return, becoming one with Thee! *Tiru-Canta-Viruttam 10.*

Thou art That the word seeks to discover!
Thou art the Substance which the word devotes!
The self-existent Light ineffable!
At Thy mere bidding all creation sprang!
Can any creature then in words describe.
E'en slightly Thy essential qualities!
Tiru-Canta-Viruttam. 11

JUST OUT! *READY!*

AN INTRODUCTION TO EXPERIMENTAL PHYSICS

By L. KRISHNAN, B.A., L.T.,

Science Assistant, Leo XIII High School, ALEPPEY

A Boon to S.S.L.C. Pupils Specialising Physics

Price Rs. 2-4-0 (only)

Apply to the Author, ALEPPEY.

S.S.L.C. EXAMINATION 1927.

1. Special period in Ind-History (1605—1707) Prepared according to the Syllabus to meet the requirements of the standard price. 7 As.

2. English History. Select questions with full concise and clear answers. *Detailed* and *Nondetailed* portions dealt with separately. Price 12 As.

1 and 2 together Re. 1-1-0

By N. Iyadurai, B.A., L.T., Senior History Asst., S. D. V. High School, Alleppey.

For copies apply to the Author.

DHRUVA—Canto 3.

By Mr. B. Patt. bhi Ramaiya, B.A., L.T.

(Continued from the March Issue)

The gods in council sat on high,
Distress of theirs to rectify.
Therein that eight-sided hall
Were eight rich thrones for them all.
At first their came by the south-east gate
The god of fire, or *Agni* great.
From the southern side there entered in
Yama, the god who punisheth sin.
And *Niruti*, he of fiery look,
On the south-west throne his seat he took;
While *Varuna*, who on clouds doth ride,
Came dripping in from the western side.
And *Vayu*, nor-west god of wind,
Came with a powerful gust behind.
From the north domain *Kubera* came,
The god whose wealth is known to fame.
The three-eyed *Siva* too was there,
With hissing snakes and matted hair.
Then *Indra* came with a thousand eyes,
And took his seat upon the dais.
The nymphs then danced, the minstrels sang
To the beat of drums and cymbal clang.
The hearld blew on the conch a blast,
And silence was restored at last.

The minor deities all complain
That Dhruva's penance gives them pain.
And Indra's help and prompt redress
Alone can give them happiness.
"Alas!" said Indra, "I confess
I can't assure you of redress.
But dangers great I fain would dare.
To end the trouble I also share."

The nearing sound of Narada's song
Was heard just then by the he-venly throng.
A cry of pleasure broke from all
While Narada stepped into the hall,
And stopped his lute's vibrating chord.
Then spoke *Indra*, heaven's lord:—
"We hail thy advent, holy sage,
A trouble of ours to assuage.
On earth, one Dhruva prays and prays
To Vishnu, who his boon delays.
The pious zeal of that young lad
Maketh us unhappy, sad.
A good many tricks we all have played;
From God his purpose never strayed.
At Agni's hest, conflagrations blazed,
To fright the lad. Huge trees they razed.
And Yama sent his sprites of hell,
To dance around him and to yell.
And Niruti too with martial cry,
His strength of mind did often try,
God Varuna sent the stormy cloud,
O'er him to break and thunder loud.
Then Vayu caused his gales to blow
And round the lad huge rocks to throw.
Kubera's chinking bags of gold
Were treated with indifference cold.
With human skull and hissing snake,
His penance Siva could not break.
More wily mischief I too tried.
Just like his mother once I cried.
And like a tiger once I roared;
His steadfast mind this too ignored.
In this sad fix we hardly know
What all to do, which way to go."

(To be continued.)

GRAY'S ELEGY: A STUDY

By 'K.'

The most brilliant poet-critic of England in the nineteenth century most pathetically deplored the unpopularity of the task of pulling out a few stops from that powerful but narrow-minded organism, the British Philistine. It is an unpopular task equally to be deplored to examine critically so popular a favourite as Gray's *Elegy* which, like many books on *Coney-catching* in Elizabethan times, has "coney-catched" many generations of English readers.

The poem begins with an initial blunder, "The curfew tolls the knell of parting day". Either the curfew rung for Gray at 6 o'clock or day departed at eight, and either of these is nonsense. The famous stanza ending with the line, 'The paths of glory lead but to the grave', is most misleading. If after all, the paths of glory lead but to the grave, what does the author commend?—Dying like a dog in a ditch? Is the boast of heraldry really nothing? Is tradition, noble birth, pride of ancestry nothing?—pride not vanity—; Is the upstart, the low-born on a par with the nobly-born with inherited virtues of many generations of culture and refinement? Is power so poor a thing? Does it not try and train, shape and mould a man's character by a high sense of duty and responsibility? Is beauty not an index of a clean life and outward manifestation of a pure soul? Is not wealth a means of securing independence to one's self and of affording help to others? Is it not power over social and economic forces? It is true these are capable of abuse; but what thing sub-lunary is not? *Ab abusu ad usum non valet consequentia.*

Likewise the whole stanza beginning "Can storied urn" etc. is full only of foolishness. No one ever thought that the fleeting breath could be called back, not even Gray except for positing nonsense to demolish it triumphantly with puerile vanity. The costliness of tombs is a measure of the piety and devotion of the living to the dead; the monuments remind us, the living, of what the dead have accomplished and what we as worthy successors should do in our time and in our turn to secure what they lived and died for. Thus in spite of Gray and his Elegy, the illustrious English dead are buried in St. Paul's and in Westminster Abbey. Tennyson's *Ode on the death of the Duke of Wellington* rightly lays stress on the need to bury the great Duke "in streaming London's central roar, where the sound of those he wrought for and the feet of those he fought for, may echo round his bones for ever more." Likewise too, he rejoices in the burial under the golden cross of St. Paul's as the monument may stand, "to keep the statesman pure, the warrior firm." This is common sense and Gray's laboured stanza is the bubbling over of pure idiocy. "He was a dull man, sir; dull in society; dull in his closet; dull everywhere."

Then we come upon a stanza, expatiating on the vanity of the might-have-beens. Every one of the village idiots could have become Miltons and Cromwells; only they did not. Gray's reason for this state of affairs is 'chill penury repressed their noble rage and froze the genial currrent of their soul.' Take all the landed, monied and other opulent and well-to-do orders of society, whom penury did not repress, how many Miltons, how many Cromwells have they produced? Gray's statement is not so much a compliment to the rustics as an insult to great and honoured names. The poor devils had done nothing at all, all their lives, to show there was anything extraordinary in them, nothing in fact to distinguish them from the cattle they drove and followed at the tail of. The genius of a Burns could not be suppressed: nor likewise genius or ability in any shape or form. A candle is not lit to be put under a bushel nor can a city on a hill be hid. To make such fuss about simple, stupid villagers is waste of sympathy, is silly sentimentality.

Mathew Arnold in his Elegy on his father, tells us of three classes of men, those that save themselves and others, like the learned Dr. Arnold; those that save themselves but cannot save others like the poet himself; and lastly those that can save neither themselves nor others, comprising the majority of mankind. If we inquire into what class these rude forefathers of the hamlet come, is there any doubt they belong to the scum of the last class, the igominious obscure, who without one hour of glorious strife, lived an age without a name? I purpose to deal with only one more stanza, the far-famed one of the gem of the unfathomed caves and the sweet flower of the desert. Admirable as is this stanza in itself, it is altogether inapplicable to the villagers of Stoke-Pogis. The pearl and the flower have an intrinsic value-and market or place-value enhances the utility thereof: to worth is added a price. But the villager from whom knowledge has kept closed her ample page is a rude block of illiteracy or sheer animalism and taken round and round the world, along the equator to gain the largest distance, would still be the village idiot lacking intrinsic worth. Hence the comparison is illogical and grotesque.

The poem has a wide and extensive appeal as it strikes a democratic note and flatters every fool into a belief that he might have been a great man, every ass that it might have been a lion. And so it comes to pass that, like the treatise on coney-catching, *the Elegy* continues to catch its coneys by the hundred. As Dr. Johnson observed, "His nonsense suits their nonsense".

(We would like to have a discussion in our columns on the views of the author above.)

I. E.

THE NATIONAL CRAYON WORKS,

Kumbakonam, (South India)

Established in 1922.

Manufacturers of high class Crayon chalks, White and Colours, Billiard chalks, etc. etc. etc.

Medalists, Certificate holders, etc. etc.

Puppliers to "the Government of Madras," Local Boards, Municipalities, etc. etc.

For Particulars please apply to :—The Proprietor.

An Elementary Chemistry in Tamil

FOR FORM IV

Adapted to the Syllabus.

Price As. 12.

By Mr. K. R. Krishnamurthi Iyer, B.A., L.T.

Senior Science Assistant,

Native High School, Kumbakonam.

For Copies Apply to the Author, Kumbakonam.

SIR P. S. SIVASWAMI AYYAR.

MEN I HAVE MET.

XIII.

SIR P. S. SIVASWAMI AYYAR.

By Satya-Kantha.

Sketch-writing in India is yet in the infant stage. People have not become hardened to take hits coolly and are still to learn the art of enjoying at their own expense in social circles. An appreciation of their conduct, they seem to imagine, should be an uninterrupted flow of praise without the least tinge of sarcasm or attempt at a touch to approach and paint the real. Above all there is the difference in the appreciations of persons by several on-lookers. They can't be similar and always laudatory. This enough has to be said in view of the opinions expressed by several good friends regarding the articles that appeared under this heading. No attempt was made to belittle or praise persons deliberately and no gain or pleasure the author expects out of them. Nothing was more outspoken than A.G.G.'s sketch of Baldwin, still his sketch is appreciated for its frankness and direct pricks. One hopes that a liberal outlook—what is more—to take and feel themselves as others feel them and excuse the opinions regarding them and their actions—prevails. Then the present writer will be saved from the criticism as that he is over harsh or too satirical.—
Satya-Kantha.

Last week *Hindu* announced the happy news of Sir P. S. endowing his Tirukattupalli institution with a lakh of Rupees to meet the recurring expenditure from its interest. The news staggered a few, a great many felt surprised, a good many refused to swallow the news bit. It is not their fault, nor that of anybody else. It is that of the times. An age of advertisement never gives place to men of solid worth and action. Sivaswami did not care to sprinkle a few thousands in different parts of the Presidency as liberal donations! He did not feel it quite necessary to attract the popular imagination! To do one thing—a massive and substantial thing—is far better than indiscreet helps to many. The citizens and neighbours of Tirukattupalli starved for a High School. To establish one and run it on efficient lines is a stupenduous task, the merit of which exceeds any number of catching donations. Sir P. S., the President of the meeting convened for the purpose of collecting donations for the Hindu University, was howled down when his comparatively small donation was announced by Mr. G. A. Natesan, but Malavaiya, the sage of our age, effectively admonished the Madras audience and referred them to the rural High School of Sir P. S. Malavaiya did not stop with that; he prophesied that Sir P. S. was contemplating a permanent fund to his own creation. A Brahmin has a right (to be saved from communal bias—I shall not deny the right to the Non-Brahmins!) to prophesy and what is the merit of it? Malavaiya, the true politician, carried the palm for astrology and foretelling! Sir Sivaswami's donation to-day leaves all the educational donations hitherto in the background save, probably, Sir Annamalai's. The High School already owns an excellent building, a good Hostel under a very shady grove, and if the school gains into academic distinction as a college, it may probably be the only non-official Hindu College in the native district of Sir Sivaswami's. The present one lakh is probably the foreclosure of two or three already gone into the institutions in the form of site, buildings, payment of annual deficit and other incidents of pedagogy. Sir Sivaswami was never demonstrative, in fact he is too serious if not apparently dull to be enthusiastic over anything. Nothing disturbs him, he takes things coolly and leaves the rest of the world to their own good sense. *New India's* Brown Bureaucrat with Anglo-Indian veins of internment days is to-day its ideal and *personagrata*! Such a gentleman will be the last to think or speak of his great charity at Tirukattupalli. This donation is the crowning act of a meritorious career splendid in its achievement and modest in its grandeur.

Sir Sivaswami's brilliance was outstandingly that of a lawyer. He lacked the direct vehemence of the Hon. V. Krishnaswami and was never laconic as Sir Bashyam. Far better than Diwan Bahadur Govindaraghava in his erudition he was less literarily inclined than T. V. Seshagiri Iyer. In point of legal learning, he exceeded all and Justice Sundara Iyer can be but a bad second. Sir P. S. never wished for and shared the honour pertaining to the Bench and one may pardonably suspect that the Bench would have left him only cold. A debating intellect courts always a warfare, an astute brain watches for conflicts to assail and solve. Sir Sivaswami as Justice Sir P. S. would have felt life a misery. Compromise in law he would never appreciate and to him law appeared a cold, strict, and a well disciplined non-sentimental mistress. A combatant strong and assertive can hardly be an arbitrator and if Sir Sivaswami as Law Member was not able to come up to the public expectation, this critical faculty developed to perilously high level was partly responsible.

Sir Sivaswami's Law Membership is still a sealed book to many. Those to whom it is known will bear out the strong and well settled policy he followed in the Cabinet and Tennyson's "more sinned against than sinning" found a true victim in Sir Sivaswami. *New India's* tirade was followed up by a good many later and all the acts unpopular and reactionary were

foisted on the innocent head of Sir P. S. He coolly survived the onslaughts and kept up the cabinet pledge of secrecy while in office, but time has now unfurled his virtues.

Sir Sivaswamy's connection with the Hindu University is a much misunderstood event in his public career. Malavaiya's statements and criticisms were sometimes unpleasant and Sir Sivaswamy could not bear the carping statement re: his alleged "procrastination". His Vice-chancellorship of the Madras University was not remarkable for anything except the sudden end of the much advertised Senate meeting to consider the slaughter of the innocents among the 'Intermediate' regiment.

Sivaswami was a constitutionalist to the core. Never would he defy law however bad it is or take it into his own hands. He would bear calmly the insult offered by the Burma civilian and think of taking up such steps given to him under law as a British subject. Never meanly revengeful, he would stand for the vindication of justice. An apology would make amends for the insult offered Never his nature was to exaggerate petty incidents of his life, he hated wholly the idea of becoming a cheap hero A strong individualist caring and going by his own ideal of honesty, self-respect, high sense of nationality and liberalism in politics, whether at *the League* or at the Assembly, never known as praying for favours, never known as revolutionary or reactionary, Sir Sivaswami is an unique man of the times. Mass psychology he understood only too well, more intimately and truly than the Right Hon. Sastri. To Sivaswamy the democratic age appears as a transition only waiting to develop into the days of benevolent despotism, and he will even honestly assert that mass politics and mass rule will not do for India. Never dishonest by nature, sincere in his convictions, not democratic in the popular connotation of the term but ever ready to do his bit for the service of his country in *his own* way, he is one of our sane politicians, a diplomatic statesman, a wise lawyer, an accurate legislator, probably—shall I say alas!—living unapplauded and unhonoured by all his countrymen in such full measure as he ought to be.

ANATOLE FRANCE

ON

"LIFE AND LETTERS"

By Mr. Jayanta Kumar Das Gupta, M.A.

Bacon, who was more for the classics than for the literature of the times in which he lived once said, "These modern languages will at one time play the bankrupt with books", while Milton, whose love of learning was immense boldly declared in the Areopagatica, "He who destroys a book kills reason itself......... A good book is the precious lifeblood of a master spirit, embalmed and treasured up on purpose to a life beyond life." But Gilbert Norwood, one of the modern English essayists is of the opinion that books are too many in these days. "We are oppressed, choked, buried by books" and as a remedy Norwood suggests that a large number should be destroyed every year. But it so happens that people welcome every new addition to knowledge and scholarship, specially when it comes from a great mind.

Anatole France, whose name for a large number of years has been a thrill in the literary world has left his impressions of men, things and books in the charming volumes known as "On Life and Letters." (Translated by Bernard Miall and published by the Bodley Head.) Anatole was not only a man of letters, he was a discerning philosopher, one who understood the hidden meaning of life and its mysteries. In the third volume of this series, he has once more revealed his own personality, a personality. which for scores of years held spell-bound the European as well as the cultured mind of the East. The "laughing philosopher" tries to explain, "Why are we sad? Pierre Lofi had been to Japan and had written an intimate diary, through which ran a soft and melancholy note. He felt a regret, a "continuous succession of abrupt fleeting sensations, like the small stubborn waves dreaded by seamen." But this sadness, this tender melancholy, says Anatole France, is due to man's losing trust in Faith, Hope and Charity—the three greatest virtues of life The old innocence of Adam is far more coveted. When man was ignorant he had less craving for stimulating sensations.

The French sage had a profound admiration for the religion of Buddha." "Without believing for a moment," s ys France, "that Europe is ready to embrace the doctrine of Nirvana, we must recognise that Buddhism, now that it is better known, has a singular attraction for free and curious minds, and that the charm of Sakya-Muni works readily on an unprejudiced heart. And it is, if one thinks of it, wonderful that this spring of morality, which gushed from the foot of the Himalayas before the blooming of the Hellenic genius, should have preserved its fruitful purity, its delicious freshness; and that the sage of Kapilavastu is still the best of counsellors and the sweetest consoler of our old suffering humanity." He does not regard Buddhism as a religion. "It is a system of morality, and the most beautiful of all; it is a philosophy which is in agreement with the most daring speculations of the modern spirit."

But Anatole France is at his best, when he writes on one of his own class—a poet, a dramatist or a novelist. Rabelias, the prince of satirists, "incomparably exquisite, course and pedantic..... ....wise and foolish, natural and affected, refined and trivial........gets muddled and confused and contradicts himself unceasingly." His work is "a cathedral, placed under the patronage of the Humanities, free thought and tolerance." He delightfully dilates over the "Satanic dandyism" of Charles Bawdelaire and his grimaces like those of an old donkey, his "great intellectual and moral perversities," which disfigure his works to a great extent

Villers De L'isle-Adam "having feared Death from afar off, met it quietly and its appearance found him unafraid." As a Neo-Catholic. L'isle—Adam was "a great mystical dilettante." But the man was not cowed down with poverty. "He was absolutely unaware of his poverty; it killed him, but he never felt it." Like a genuine poet he lived in perpetual golden dream, feeling "the perfumed kisses of a queen" on his lips, living in enchanted treasure-gardens. He craved for the Infinite Divine and his masterpiece "Axel" is a treatise on that truth. Poverty could not chill his love of Art and Beauty.

Paul Verlaine, "an old vagabnd, tired after thirty years' wandering along the road........his bald head, bronzed and battered like an old pot, his small, glittering, slanting eyes, his flat face and inflated nostrils looks with his short, sparse, harsh beard like a Socretes without philosophy and lacking in self-command.' Gustave Flaubert, who combined in himself many contending virtues, was a very interesting person, fire flashing from his eyes, his mouth foaming and emotions agitating his mind. In spite of his many-sidedness Flaubert had a strange idea of life and France says of him: "This is the scapegoat of romantic follies, the chosen animal which bears the signs of genius," but "he was one of those brave captains who cannot discuss war, but win battles". And likewise he speaks of the songs of old France, Joan of Arc, Songs of the chat-Noir, Chinese Tales, Auguste Vacquerie and other names in French letters—Barbey D'Aurevilly, Paul Arene, Leon Hennique, etc.

Criticism has taken a new form and shape in he hands of the moderns. But it can never have the formulæ of science, though a few people try to criticise things by rigid rules. Anatole France maintains "in criticism the familiar style of conversation and the idle pace of the saunter." His criticism is all indulging confidence and never an advancement of "close-packed argument in tortoise formation." He has the supreme faith that "Beauty, Virtue and Genius will for ever keep their secrets. Neither the charm of Cleopatra, the sweetness of St. Francis of Assisi, nor the poetry of Racine shall ever be reduced to formulæ, and if these things spring from science, it is from some science mingled with art-infinitive, restless and always incomplete. This science or rather this art exists: it is philosophy, morality, history, criticism; in short, the whole beautiful romance of Humanity." And as such his own criticism is.

CHILD STUDY AND THE TEACHER

By Miss Corrie Gordon, B. Ed.,
Professor of Kindergarten, Teachers' College,
Saidapet.

It would be true to say that prior to the nineteenth century the teacher was more concerned with the means and methods of education than with child-study in the generally accepted sense of the term. The reason for this is not difficult to discover. Education aims at producing changes in individuals. These changes are the result of the development of innate potentialities of children by educative forces or stimuli. The child with all his natural endowment was accepted and regarded as a matter of course; the methods alone were thought worthy of serious study. A method which should be universal in its application was eagerly sought. It was tacitly assumed that a method of teaching history or English to one class could be employed with equal effect in teaching another: and so there grew up a false pedagogy which considered that all children were equal, and that if they were given the same educational treatment exactly similar results would accrue. Individual differences in children were either overlooked, or, if noticed, were deliberately disregarded. And I am not sure if it would not be true to say that this 19th century mentality with regard to children, does not exist even in this year of grace 1926, among many people who also claim to be "Specialists in Education" and similar "Great ones" in the Educational World.

Even such patent facts as the physical dissimilarities of children seem to have been missed. How else can we explain the seating accommodation of not only 19th century schools, where desks of exactly the same size are supposed to suit all physiques? We now know, thanks to the child-study movement, that a given size of desk will usually fit only 30 per cent of a class; the remaining 70 per cent must have different adjustments. Yet how many a teacher has been looked upon as a "faddist" if not a "harmless lunatic" if he suggest to the "powers that be" that such adjustments are necessary! No wonder then that subtle differences in mental equipment are unrecognised. True it is that choice minds among educators throughout the ages have recognized the importance of a study of the child, but these have been the exception, not the rule. Plato, for example, in his "Republic", saw that education must take account not only of the subject matter to be taught, but also of the living beings upon whom the subject matter was being impressed. His teachings were either forgotten or unpractised until they were resuscitated in a new form by Rousseau in his epoch-making work "Emile". This book, wildly extravagant in its premises, and grossly impracticable in its conclusion, had the germ of truth within it, and so will remain for ever a classic in educational literature. Pestalozzi, a disciple of Rousseau, carried his master's ideas on child-study still further, and hence, he has been rightly called the "Father of Child-Study."

In the middle of the 19th century a new type of scientist arose—the experimental psychologist and he has done more than anybody else to further the cause of Child-Study. Experimental psychology studied individual differences. It showed that individuals vary greatly in mental capacities, and that the mind was more complex than was suspected by the old faculty psychologists. Faculty psychology although still potent in its influence upon the practice of schools, is therefore now discredited in Scientific Circles. The leaders of this movement were Fechner and Wundt in Germany, Titchener and Cattell in America, Myers, Spearman and McDougall in England.

Another influence at work was that of physiological psychology. A careful study of the finer structure of the nervous system showed that high specialization, and not vague generalisation of function was the rule. These two factors, namely, experimental psychology, and anatomical study of the central nervous system, have been more powerful than others in giving a strong impetus to the new child-study movement.

What should be the teacher's attitude towards the new movement? If he should think it necessary to perform psychological experiments on children, he will, in the writer's opinion, make a mistake. Experimentation needs the trained worker. More harm than good is done by badly devised experiments carelessly carried out by untrained persons; but what the teacher, even though untrained scientifically, can do to profit himself and his work is, firstly to study the

results of the experiments of his skilled fellow-workers, and seek to apply them in school-room practice; and secondly he may be ever on the *qui vive* to notice differences in the mental and physical make-up of the children under his charge.

Now what is the kind of simple record that a teacher may keep of the children under his charge without much chance of going astray on scientific technicalities? He may, it seems to me, acquire a mine of information about the home life of a child, which may be of the greatest practical help. Such topics as parents, companies, possessions and amusements would be in order here. Under physical characteristics he may note such things as height, weight, complexion, eyes, hair, facial expression, physique, cleanliness and defects such as those of sight, of hearing, and of teeth. A fair judgment of a child's intelligence may be obtained by a close observation of his knowledge of human nature, of society, of his interests, of his powers of attention, memory, expression and construction. The emotional life is more difficult to record, but the task is not an impossible one. If care is taken to record facts instead of opinions no harm can possibly arise.

AN ESTIMATE OF TAGORE

By Mr. K. P. Rajagopal, b.a.

Is Tagore out of fashion just now? Perhaps people evidently hoped much from his promise but have been sadly disappointed. One South Indian gentleman of much culture told me that he had a very low opinion of the lyrics of Tagore and another that he had outgrown his admiration for the poet. While his readers turn away from him in this way, those who have not perused a page of his book are the freest with their opinions. One lecturer in English expresses the opinion that Tagore's *Sadhana* is nothing when compared with Sankarabhashya; another complains, with a professional critic's long face, that the poet's religion does not allow him to be entirely *hindu* in the spirit of his poems.

Coming across such sage-criticisms from literary men one does not exactly understand what a standard of poetry is and whether poetry itself may be prejudice. One is really puzzled about such a criticism of Tagore's poetry as Mr. J. C. Squire's (who, by the way, is announced to write about Francis Thompson!) When one especially who has somewhat read and known fully the astonishing power and marvellous range of the poet in the original, reads such prejudice and assumption, he cannot help questioning himself with a sigh "what is the reason of it all"? The sigh is not for the poet certainly; it is for the thickness of the tongue that would taste literature.

The secret of the cheap edition of Tagore is the profusion of his cloying sweetness as well as power. Tagore goes untouched like an excess-bit of *halwa*. Many lovers of literature of my acquaintance have not yet read *Gora*! It is the utter lack of art on the part of the poet in the publication of his works that has been the cause of this cheapness. There is yet another mistake. His life-work has been presented topsy-turvy in English and no wonder, it has the appearance of Carlyla's uprooted tree! The latest of his writings have been presented first in English and frail renderings out of the rich youth of his utterance have been placed to compare unfavourably with his polished utterance of later years. The grandest lyric written at the very height of his youth, *Urbasi*, is miserably represented by the poet himself in the *Fugitive*. Some of his best and powerful lyrics are untranslated yet. And then there is the disadvantage of Tagore having been introduced to the west as the author of Gitanjali. With a cloud of mysticism and yoga-reputation the star of his poetry was observed badly. His most lovely and serious lyrics of love sounded like a "bag of tricks". The yogi coming out with a book of verse is a poetical suspect.

There has not yet been a proper introduction to the poetry of Rabindranath Tagore. His "Reminiscences" are very poor in information and end abruptly. Mr. Rhys' book is unfortunately very superficial though delightful. Prof. Radhakrishnan would have been more successful and more welcome if he had written about the *poetry* of Rabindranath Tagore instead of his *philosophy*. There is a sad lack of information and order in the effort of Mr. K. S. Ramaswami Sastrigal who is labouring under the disadvantage of not knowing the original. Mr. E. T. Thompson's "Rabindranath Tagore" is the only book in English up to now attempting the work of an introduction to the writings of Tagore. But it is necessarily cursory and insufficient though the reader of the book certainly gets an idea of the extent and range of the poet's work.

If properly represented, Rabindranath Tagore seems to be greater than any of us imagine. He is a poet; but he has been in his life, a politician, a social worker, a religious enthusiast; he has given utterance to every phase of Indian activity during the last fifty years. Today he is a mere "poet and school master" in his own words. His work, the strenuous industry of half-a-century, is there to proclaim him the broadest mind in Modern India and its supreme voice. But India has yet to estimate its Son.

In publishing the above views, it is not to be supposed that we share them in entirety Ed. I. E.

A Tamil History of England

Suitable for Form IV

BY

G. V. Rama Iyer, b.a., l.t.,

History Assistant, Town High School, Kumbakonam.

For copies apply to the AUTHOR,

7, Pillayarkoil St. Kumbakonam

HELP YOUR CHILDREN

By Subscribing to Illustrated

"Students' Own Magazine, Lahore."

Indispensable for Businessmen.

A Monthly English Teacher.

Popular with Students and Teachers.

Prizes for various activities every month.

Annual Subscription: Rs. 2.

with Supplements: Rs. 3.

No. V.P.P.

RANDOM NOTES

By Mr. V. Viraraghava Iyengar, B.A., L.T.

Prof. S. K. Yegnanarayana Iyer on Educational Problems.

The address on "New Problems and Old Solutions" by Prof. S. K Yegnanarayana Iyer, M.A., under the auspices of the Saidapet Collegiate Teachers' Association is quite instructive. It is a sad feature that our education suffers from want of good books on our educational problems. For all the efforts that have been made and that are still in contemplation to improve our education, we seem not to have advanced even a step. This is due to the fact that there is a good deal of apathy on the part of the public and on the part of the teachers themselves to find out in the first place the defects of the system and then to seek out proper solutions. There is indeed a lack of aim all through, both in the making of the education and in the pursuit of it. The Government, the parent, the pupil and the teacher all seem to be moving towards some misty goal. Much of the tragedy of our education can be averted if we have clear aims for every stage of our education.

Some of the other defects referred to by the Professor require special mention. The early specialisation, the poor pay and the insecurity of tenure of appointments of teachers and the supercilious contempt with which masters are treated by managers of private schools and those conducted even by local bodies, cry for immediate reform. It is high time that all teachers clubbed together, as pointed out by Mr. Champion, the Principal of Saidapet College, like the National Union of Teachers in England and work for the salvation of education and their own. The united voice of teachers must be a potent factor in shaping Education and in improving the status of the teachers.

The Portsmouth Conference and standard scale of salaries in England.

Our education suffers from top-heaviness. Much attention is being concentrated upon Collegiate education and much money is allowed to flow into improving it. It would be desirable that some of the money is rescued therefrom and utilised towards making Secondary Education more stable and more cheerful. A starved Secondary Education can never be a source of good, much less a starved band of Secondary Education Teachers. The Presidential address of the Portsmouth Conference of 1926 under the auspices of the National Union of Teachers in England must be an eye-opener to all those who are friends of Secondary Education and whose interest is to improve the lot of the Masters. Referring to the Presidential address, *The Schoolmaster and Woman Teacher's Chronicle* says, "This address will be searched in vain for any complaint regarding the teacher's lot. It has so often been the case in the past that the President's address has been one long '*grouse*' about the grievances of the teacher. Let us hope that the necessity for such addresses has passed over."

The Standard Scales.

The following are the figures of the Standard Scales of Salaries for Teachers in Public Elementary Schools as altered by Lord Burnham's Award (March, 1925).

CERTIFICATED ASSISTANT TEACHERS

(Two years college trained).

Standard Scales.	Minimum.	Annual Increment.	Maximum.
I	168 £	12 £	312 £
II	168 £	12 £	330 £
III	180 £	12 £	366 £
IV	192 £	12 £	408 £

N B. Scales I to IV are those allocated to the different Local Education Authorities in England and Wales.

Secondary Schools.

ASSISTANT MASTERS AND MISTRESSES

(Graduates).

Areas.	Men.		Women.	
	Minimum.	Maximum.	Minimum	Maximum.
London	276 £	528 £	264 £	420 £
Provinces	234 £	480 £	216 £	384 £

N.B. Annual increments:—Graduates { Men—15 £ / Women—12 £

Head Teachers.

Minimum commencing salary:
Head Masters ... ... £ 600
Head Mistresses ... ... £ 500

Mr. S. V. Ramamurthi, M.A., I.C.S., on 'Unemployment'.

The question of unemployment is assuming everyday menacing proportions. We cannot brush it aside as trivial, and minds are at work to tackle the question. Remedies sought are various, but one is not certain how far they can alleviate the hardships. Anyhow the question is one of grave concern and any solution that can or promises to bring alleviation is welcome. The lecture on the subject delivered by Mr. S. V. Ramamurthi, M.A., I.C.S., under the auspices of the Madura Branch of Y.M.C.A., is at once thought-provoking and interesting. He divides the people into three classes, the creative minds, the educated middle classes and the masses. Though unemployment "confronts the educated classes most severely, it had not appeared only now or only among them". The creative minds have ceased to create. They have become extinct. The masses are plunged in poverty and from days past they suffered as a result of unemployment. Their old-world methods in agriculture, their tiny and antiquated industries have kept them far back in modern life. Mr. Ramamurthi lays the blame upon the educated middle classes who took to English education with a selfish motive, viz., the glamour of a large income. But the first flush of prosperity was over. It was essentially an artificial, illusive prosperity. The educated middle classes by patronising the foreign culture have let their own die. By withholding from the masses such of the intellectual and moral goods of Europe as are wanted, they have emphasized and prolonged the unemployment of the masses. By failure to apply what they have acquired to bettering the conditions and thus securing for themselves a very large field of employment, they have themselves become victims of unemploy-

ment. Says Mr. Ramamurthi, "It was tragic to think how much could be done in India and how little was done". In spite of abundant wealth of men, of materials and knowledge, India is in a state of utter poverty physically and mentally. Why? Here knowledge is not democratised. There is a certain amount of intellectual aristocracy (*i.e.*) the educated classes in their selfishness and laziness fail to spread knowledge and apply it to lift themselves, their brethren and their country from the slough of indigence. Their English education has proved a waste, nay, a gulf which has swallowed the little ancestral property they had. We are rich in men more than in anything else. This wealth should be properly used. The hard shell of selfishness must be broken. It is of no use to look back with woful eyes upon the vast sums that have been spent upon English education. It has been pursued with a selfish motive and it has recoiled upon its devotees. Forgetting the past the educated classes must be content with a simple life and concentrate their efforts to build up the intelligence, the health and wealth of the nation. But the question arises whether it is after all quite enough that the educated classes bestir themselves. Should not the state aid them, aid them to get out of this awkward situation for which it has been greatly responsible?

ON BOOKS AND BOOK-MEN

An Introduction to Experimental Physics

By Mr L. Krishnan. B.A., L.T., Science Assistant, Leo XIII High School, Aleppey.

Price Rs. 2-4-0.

We congratulate Mr. Krishnan on the neat attractive volume he has brought out with so much success. Mr. Krishnan's attempt in this direction is laudable, considering the dearth of Indian authors in this line of publication. The volume occupies about 430 pages, crown size, neatly printed, embodying a broad and intelligent survey of the essentials of Elementary Experimental Physics. The treatment is simple and interesting and is characterised by a clearness and accuracy of grasp of scientific details. A perusal of its contents discloses a remarkable ease and simplicity of expression on the part of the author, which should be a valuable example both to the teachers and the taught. As other books already in the field, it needs a little supplementing here and there by science masters. The author has taken pains to be brief and concise in his descriptions and give necessary tabular forms and hints for experiments. Calculations are mostly from first principles, leading to a natural deduction of formulae involving algebraical expressions. With certain improvements in diagrams and number of questions at the end of each chapter and with a greater prominence given to important laws and definitions in bold types, the book will be found to be a valuable companion to S.S.L.C. pupils specialising Physics. Considering its size, the volume is cheap, costing only Rs. 2-4 0. We are glad to learn that it has already been introduced as a text-book in many schools, and we trust other science masters will give it the encouragement and support it deserves.

A Brief Survey of the British Empire

By S. A. Ramakrishna Iyer, B.A., Sirkar High School, Cochin.

Published by the Author. Price Rs. 1-8-0.

We have great pleasure in acknowledging this book. The ideas that prompted the writing of the book are entirely original and for the first time geography and history are brought and blended together most harmoniously. The young mind is made to feel that geography and history of a country are so intertwined and Mr. Ramakrishna deserves our congratulation on his success in his attempt. We have no mind to say that the book is exhaustive, but it is good and extensive enough for the High School boys. The chapter on India gives also a summary of the present condition in an easy way and is very readable. The author could have saved the young mind from questions and in certain portions he could have been simpler. Nevertheless the attempt is praiseworthy and we hope that the book will find its way in the British High Schools as a text book for the higher classes, where still the vernacular medium has not been adopted.

The School Folk—Tumkur Collegiate High School. Tumkur.—A school-boy magazine edited by an influential and intelligent board. The issue begins with a sketch of Inspiring Personalities, the first of the series being Swami Vivekananda. Other articles of interest are 'Ideals of womanhood,'—Jambu's Ordeal.—The Golden Deer. The printing and get up is excellent and the annual subscription is Re. 1-8-0.

OSCAR WILDE'S

"De Profundis"—An Appreciation.

(*Continued from June issue.*)

(By V. R. M. Chettiar.)

There is a pathetic appeal in the end: "All trials are trials for one's life, just as all sentences are sentences of death; and three times have I been tried. The first time, I left the box to be arrested, the second time to be led back to the house of detention, the third time to pass into a prison for two years. Society, as we have constituted it, will have no place for me, has none to offer; but Nature, whose sweet rains fall on unjust and just alike, will have clefts in the rocks where I may hide, and secret valleys in whose silence I may weep undisturbed. She will hang the night with stars, so that I may walk abroad in the darkness without stumbling, and send the wind over my foot-prints, so that none may track me to my hurt; she will cleanse me in great waters, and with bitter herbs make me whole." True it is that "sorrow's shafts fly thicker" in life's brief date. Just like Shelley, he wants to lie down like a tired child and weep away his life of care.

Oscar Wilde goes into raptures over the life of Christ which specially appeals to him as a glorious tragedy. He easily discovers an intimate relation between the true life of Christ and the true life of an artist. Christ has an "intense flame-like imagination". Among the human relations, he at once realises "that imaginative sympathy which, in the sphere of art, is the sole secret of creation". He understands the "strange poverty of the rich". Wilde, in his artistic ecstasy, asserts that Christ's place is with the poets. "His whole conception of humanity sprang right out of the imagination, and can only be realised by it. He wakes in us that temper of wonder to which romance always appeals. It is the imaginative quality of Christ's own nature that makes him the palpitating centre of romance. He is so fascinating

to artists. He has all the colour elements of life: mystery, strangeness, pathos, suggestion, ecstasy, love. He appeals to the temper of wonder, and creates that mood in which alone he can be understood." Again Wilde argues: "Christ ranks with the poets. Shelley and Sophocles are of his company. But his entire life also is the most wonderful of poems. For pity and terror, there is nothing in the entire cycle of the Greek tragedy to touch it. Is there anything that, for sheer simplicity of pathos wedded and made one with sublimity of tragic effect, can be said to equal or even approach the last act of Christ's passion?" Christ's whole life is really an "idyll". Universal love is the secret of Christ's life. "Only through love, one could approach the heart of the leper or the feet of God. And above all Christ is the most supreme of all individualists. It is man's soul that Christ is always looking for. He calls it 'God's kingdom', and finds it in every one. He compares it to a pearl." Christ believes and says that the soul with all its grand innocence makes one simple and unassuming as a child.

Next Wilde is eloquent on Christ's self-sacrifice and his full sympathy with the suffering humanity. "Christ saw suffering and became its eternal mouthpiece. He sought to be eyes to the blind, ears to the deaf, and a cry in the lips of those whose tongues had been tied. His desire was to be to the myriads, who had found no utterance, a very trumpet through which they might call to heaven. He made himself the image of the Man of Sorrows. Every single human suffering should be the fulfilment of a prophecy." Again Wilde continues: "He is charming when he says 'Take no thought for the morrow; is not the soul more than meat? Is not the body more than raiment?' His morality is all sympathy. His justice is all poetic justice. The beggar goes to heaven, because he has been unhappy. Like all poetic natures, he loved ignorant people. He knew that, in the soul of one who is ignorant, there is always room for a great idea. But he could not stand stupid people—especially those who are made stupid by education. He looked on wealth as an encumbrance to man. He says every moment should be beautiful."

Next Oscar Wilde explains why a sinner must repent: "The moment of repentance is the moment of initiation. It is the means by which one alters one's past. To know oneself—that is the first achievement of knowledge. The final mystery is oneself. When one has weighed the sun in the balance and measured the steps of the moon and mapped out the seven heavens star by star, there still remains oneself. Who can calculate the orbit of his own soul?"

Wilde's next theme is this—Who is a true artist? "Art is a symbol, because man is a symbol. The artistic life is simply self-development. To the painter, the world is a pageant, and to the poet, the world is a song. The artist knows that, by the inevitable law of self-perfection, the poet must sing, and the sculptor think in bronze, and the painter make the world a mirror for his moods. Art has made us myriad-minded. Those who have the artistic temperament go into exile with Dante, and learn how salt is the bread of others. In words or in colours, in music or in marble behind the painted masks of an Aeschylean play, the man and his message must have been revealed. To the artist, expression is the only mode under which he can conceive life. Every work of art is the conversion of an idea into an image. It is in the brain that the poppy is red, that the apple is odorous, that the skylark sings. Expression is as necessary to me as leaf and blossoms are to the black branches of the trees. I have grown tired of the articulate utterances of men and things. The Mystical in Art, the Mystical in Life, the Mystical in Nature,—this is what I am looking for. Art only begins where imitation ends." That is Wilde's message as an artist. It is certainly a signal message of beauty—an emotional expression of art.

Wilde's passion for communing with Nature is insatiable. He longs to woo her in all her secret and secluded haunts. He longs to live in and into her who is his shield and solace in the hour of trial. He has an intense craving for "the beauty of the sun and the moon, the pageant of the seasons, the music of daybreak, and the silence of great nights, the rain falling through the leaves or the dew creeping over the grass and making it silver". He strongly holds that Nature has a healing power and a power of communicating joy. Wilde vehemently argues: "It seems to me that we all look at Nature too much and live with her too little. I discern great sanity in the Greek attitude. They never chattered about sunsets. But they saw that the sea was for the swimmer, and the sand for the feet of the runner. They loved the trees for the shadows that they cast and the forest for its silence at noon. We call ours a utilitarian age, and we do not know the uses of any single thing. We have forgotten that water can cleanse, and fire purifly, and the Earth is mother to us all..... .. ....I tremble with ipleasure when I think that, on the very day of my leaving prison, both the laburnum and the lilac will be blooming in the gardens, and that I shall see the wind stir into restless beauty the swaying gold of the one, and make the other toss the pale purple of its plumes. All the spring may be hidden in the single bud. For me, these are tears waiting in the petals of some rose. It has always been so with me from my boyhood. There is not a single colour hidden away in the chalice of a flower, or the curve of a shell to which, by some subtle sympathy with the very soul of things, my Nature does not answer. If ever I lie in the cool grass at night, it will be to write sonnets to the moon." Again he says, "I am to be released towards the end of May, and hope to go at once to some sea-side village. The sea, as Euripides says, washes away the stains and wounds of the world.' To Wilde, it is perhaps a great delight to meet Nature in the heart. To him, the wind and rain are 'brother and sister'. With Wordsworth, he asserts that "the world is too much with us," and he has a loud contempt for those who are blind to Nature's charms. He cheerfully agrees with Keats to whom "the poetry of earth is never dead."

(*To be continued.*)

MODERN PRIMARY ARITHMETIC IN TAMIL

By

C. V. KRISHNAMURTHI IYER

Assistant, Town High School, KUMBAKONAM.

Approved by the Text Book Committee.

1.	Book I	For Standards 1 & 2	As.	5
2.	Book II	,, 3	As.	5
3.	Book III	,, 4	As.	6
4.	Book IV	,, 5	As.	9

THE PUBLIC EXAMINATION

(*An examination of its rationable and morale.*)

By Radical.

(*Concluded from the July Issue*)

One is tempted to go further in doubting the logical and ethical soundness of the system of public examinations. Can any one guarantee that all who have once passed will pass again if examined again? If not where is any purpose in it? Most candidates decidedly view the public examination as a direct challenge to secure a pass with the minimum possible burden of knowledge. The success of the public examination in creating a distaste for the subject of study is evident in the sigh of relief with which most candidates, once the examination is over, consign for ever their books and apparatus to corners and cobwebs, and take with avidity, as a sort of carnival *after* Lent, to cards-playing or novel-reading (of course other novels than those prescribed for their examination).

Is it not then invidious if you open the doors of opportunity to the lucky few and shut it in the face of the unlucky many? If proof of fair acquaintance with a subject were all that was wanted, would not a few oral questions suffice, permitting the candidate to refer to books if necessary, and then to answer orally? Again, for example, one can understand that Literature is to be enjoyed, and Philosophy is to be digested. But how can I expose to the examiner convincingly the processes of my enjoyment of Literature and my digestion of Philosophy, in a way that a parrot may not imitate? Also there is apparently an unwritten but well understoed law by which examiners regulate the percentage of passes year after year so as to approximate it to certain well-defined and decent, safe and manageable limits, even as Providence controls the proportion of the sexes at birth.

The system of holding public examinations in quick succession for minds that are still learning and growing is psychologically unsound. It is like sowing the seed today and turning the sod to-morrow to see if it has sprouted or struck root. The plant cannot be expected to display its flower the very next morning in gratitude for your watering overnight.

Acharyat padam adatte
Padam sabrahmacharibhih
Padam cishyopadecena
Padam kalena puryate.

" What is directly learnt from the teacher is but a quarter; a quarter gets rubbed in by discussion with co-learners; a third quarter reveals itself when you become teacher in your turn; and knowledge gets whole and rounded only with time and experience." The public examiner can only value the expression on paper. But there's many a slip between the cup and the lip; and between the first impact and impression of new knowledge and its corresponding natural (not borrowed) expression, there is a gulf of time covering a slow, silent, laborious and invisible process of assimilation, and it is so fatally easy to borrow or imitate the expression without having received or assimilated any corresponding impression. It is culpable ignorance of this fact to compel the learner to face an examination at every step of his advance and to brand him as a failure if his labours should fail to yield immediate results, albeit such immediate results may mean mal-nutrition and mal-assimilation, and success may mean arrest of these natural processes. Thus the public examination goes vitally against the grain from every point of view.

I dare not presume to prescribe single-headed for such a complicated, unparalleled social disease. I content myself with having done my bit to draw public attention towards its diagnosis. In the direction of remedy, I can only suggest in a general way a few princip'es :—

1. Apprentice every would-be worker to his chosen work for a sufficient length of time, at the end of which he should be either definitely sent away, all the while taking care to see that he pays his own bill by his work during the period.

2. The only justification for examining a candidate should be that you have a job at your disposal in which you contemplate his entertainment either as an apprentice or full-blown worker.

3. Conduct your examination, when the occasion arises, orally, supplemented by written answers in the case of subjects like dictation, drawing, mathematics, composition &c.

4. Do not ask the candidate to defray the expenses of *your* examination of him.

5. Avoid at all costs the midsummer madness of holding one common periodical written public examination for all the candidates for all the jobs in a whole continent. Peace!

Books by Mr. B. Narayanaswami Iyer, B.A., L.T.,

Town High School, Kumbakonam.

Approved by the Text-Book Committee.

			AS
	Tamil Elementary Science Series.		
1.	First Year's Course for	Class IV	5
2.	Second ,,	Class V	5
3.	Third ,,	Form I	10
4.	Fourth ,, & Hygiene	Form II	12
5.	Fifth ,, & Hygiene	Form III	12
	Elementary Geography Series.		
1.	Madras Presidency for	Class V	8
2.	Book I	Form I	10
3.	Book II	Form II	12
4.	Book III	Form III	12
	Hygiene Series.		
1.	Book I	Form I	6
2.	Book II	Form II	4
3.	Book III	Form III	6

N.B.—Elementary Science Series Nos. 2, 3 & 4 and Hygiene Series are in Telugu also.

A Text-Book of Physics: Light in English Re. 1-0-0.

Elementary Science in Tamil for Form IV Rs 1

Health Maxims in Tamil Suitable for Elementary Schools. } As. 4

Educational Slides of all description, History, Geography Physiology, Zoology and Botany are available.

Have you seen the

PREMIER MONTHLY JOURNAL

THE SCHOLAR,

devoted to Literature, Science & Art?

If not Ask for a specimen copy and enlist yourself as a subscriber

Subscription :—ANNUAL Rs. 3.

For STUDENTS Rs. 2

SPECIMEN COPY As. 4.

Apply to:—The Manager,

THE SCHOLAR,

PALGHAT.

KNOWN THE WORLD OVER

"TIC-TAK" CLOCK

Rs. 3.

THE WORD "TIC-TAK" RINGS IN EVERY HOME, EVERY OFFICE AND IN EVERY PLACE

"TIC-TAK" (Regd.)

PRICE Rs. 3

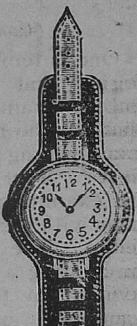
Clocks have won a name that cannot be beaten. See that each clock bears the name on the dial.

Write to:—**Peter Watch Co.,**
P. B. 27, MADRAS.

OUR STOCK TAKING SALE! LOSE NOT THIS CHANCE!

To Purchasers of the patient German Alarm Time-piece we are giving away one of our 18 carat Rolled Gold Wrist Watch with full leather as illustrated. Both these are guaranteed for five years keeps correct time and handy. Both should be purchased at a time.

Rs. 10.



Rs. 10.

IF PURCHASED SEPARATELY — The German Alarm Time-piece Rs. 5. 18 carat Rolled Gold Wrist Watch Rs. 7.

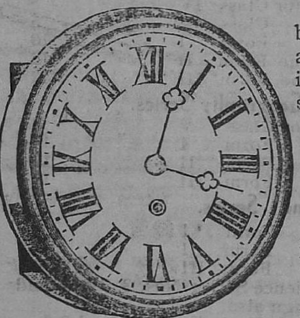
TRY ONCE! ONLY A FEW MORE!

CAN BE HAD FROM

The English Emporium,

P. B. 105, MADRAS

A SOUND INVESTMENT



You needn't bother yourself about your investment of a small sum of

RUPEES FIVE

This investment will not be a loss but a sound investment.

Our Office Clock though it costs more than its price, we are giving away for this small sum of **RUPEES FIVE** made in the best wall-nut case and it handsomely made.

GUARANTEED FOR FIVE YEARS

The best, the cheapest and the most economical Office Clock.

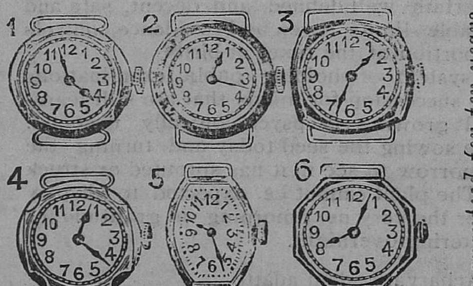
Write Now—Write for Price List.

CAPTAIN WATCH Co.,
P. B. 265, MADRAS.

HALF RATE!!

FOR ONE MONTH ONLY

Original Price Rs. 14. Half Rate Rs. 7.



Guaranteed for ten years.

22 Kt. Rolled Gold Wrist Watches

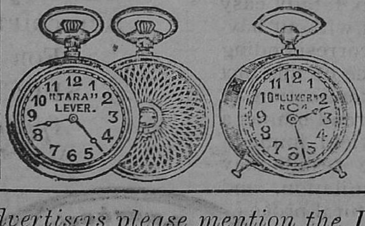
Any shape, any quality or any design is given at the rate of reduced price Rupees seven with best Silk strap free. Write now. This offer is limited, only a few. Handy and beautiful to wear.

Write to:—
SWAN HOUSE, P. B. 508 P. T., MADRAS.

TRY ONCE

Our Registered **'C' Time Piece** is given away free to every purchaser of our Regd. Tara Lever 18-ct Rold Gold Pocket Watch Guaranteed stamp on the dial for five years. The reliable time keeper, second to none

FREE OFFER!!



Price of **Tara Lever Pocket Watch** with "C" Regd. Time Piece. **Rs 5**

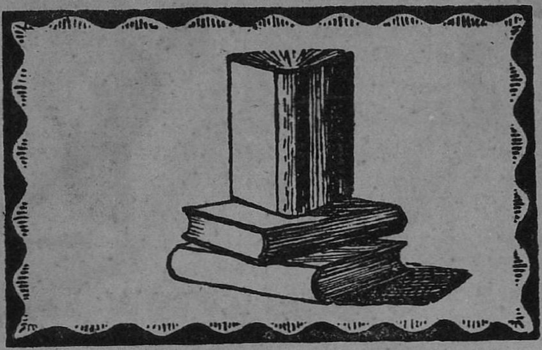
Write to:--

CAPTAIN WATCH Co.,
POST BOX 265, MADRAS.

THE INDIAN EDUCATOR.

Bhagavatha Vilasa Publishing & Chalk Works

Publishers, and Manufacturers, Kumbakonam.



2nd Edition! **Very Cheep !!**

ONLY FEW COPIES LEFT FOR SALE.

SRIMATH BHAGAVATHA TAMIL VACHANAM
BY
PANDIT, R. SIVARAMA SASTRIGAL,
Senior Sanskrit Pandit,
TOWN HIGH SCHOOL, KUMBAKONAM.

(Commentaries according to the three systems of philosophy-Adwaita, Vishishtadwaita and Dwaita-are seperately shown in the form of notes at the end of each chapter.)

It is originally published in 16 parts each part containing 120pp. Complete set Rs. 12—0—0.

Postage Extra.

Those who wish to purchase Srimath Bhagavatham in parts may do so after paying an advance of Re. 1, which will be deducted from the cost of the last part.

Excellant INDIAN Chalks.

Both Colour & White.

Genuine white and colour chalksticks are manufactured here by Indians with Indian Capital and of Indian meterials.

Our Products are highly spoken of by many Great Educationists.

Suppliers to :—

Local Government and States.

Brilliant INDIAN Ink Powder.

IN ALL COLOURS

RED, GREEN, BLUEBLACK, BLUE
AND
VIOLET.

Purely Indian manufacture under Expert Indian Advice

Used in all offices

Approved by the Madras Text Book Committee.

Mahangalin Charitham Series
Medium of Moral and religious instruction.

FULLY AND BEAUTIFULLY ILLUSTRATED.

THIRD EDITION.

Malar I.	As. 2½.	Malar IV.	As. 6.
... II.	As. 3.	... V.	As. 7.
... III.	As. 4.		

Leelavathi Ganitha Vaipadu ...	As. 1.
Tamil V. Reader	As. 6.
.... VI.	As. 7.

Sanskrit Books useful for High School and College students for detailed aud nondetailed study.

Sri Ramacharitham in Sanskrit Prose As. 0-6-0

SAKUNTALA CHARITHAM	As. ...	0	4	0
CHARUDATHA CHARITHAM	,. ...	0	6	0
CHARITHRARATNAVALI PART I.	,, ...	0	6	0
Do. PART II.	,, ...	0	6	0

Dharmakalpavalli Parts I. and II (Contains Sandhyawandanams for all Vedas and Nithyannhikam

Part I. Re. 1—8—0, Part II. Re. I—0—0

WANTED AGENTS.

Liberal Commission to wholesale Purchasers.

Apply For Further Particulars, Samples and Specimans, to the Manager.

Thiayanayaki Amman Press, Kumbakonam.

"Home & Homoeopathy"

(The Only journal of its kind in India)

Published monthly and Edited by

Dr. N. M. CHOUDHURI, M.D.

(The Well Known Homoeopath of Calcutta,

Agencies in over 300 Towns in India.

Huge Circulation over India and Abroad.

No Home should be without a copy.

Specimen Copy Free

"HOME & HOMOEOPATHY"

Contains practical notes, important Therapeutic hints discoveries on new maladies, simple home treatment and various other articles of general interest affecting the Home.

Of special interest to Homœopathic Practitioners.

"HOME & HOMOEOPATHY" Office,
2, Middleton Row, Calcutta.

Outlines of the History of England

in Homely TAMIL.

For Form IV.

BY

T. R. RENGASWAMI IYENGAR, M.A., L.T.,

Headmaster, Banadurai High School, Kumbakonam.

PRICE Re. ONE ONLY.

For copies apply to:—

B. N. PUBLISHING HOUSE,

59, Pachiappa Mudali St., Kumbakonam.

WANTED

Parents of any community, without distinction of creed or caste, to use our "Electro-Motor Teething necklace," a nectar for children, to be worn at the time of dentition around the neck, as a preventive against many serious maladies, which occur to the child from fifth month and continues for three or four years. From the commencement to the close, the whole infant organization changes placing maladies between. The Salivary glands are brought into play as is indicated by the increased flow of Saliva. By this, the infant endeavours to draw attention to its sufferings and puts every object within its reach into its mouth. In weak and delicate cases, the infant becomes feeverish and restless and the most serious consequences may ensue. For this our "Electro-Motor Teething" necklaces are strongly recommended and are being frequently used. Try once.

Price Rs. 2—8--0.

1 to 3 at a time Rs. 7—8—0. Free postage.

S. C. R. BHAGAWAN & Co.

Mint Buildings, Madras.

SUBSCRIBE TO THE INDIAN EDUCATOR

Annual Subscription: SUITABLE FOR ADVERTISERS. Rs. 1/12

The Children's News.

An Illustrated English Monthly loved by Boys and Girls of all classes.

Annual subscription: Re. 1-8-0.

As. 2½ a copy.

Get a copy at once from

The Manager, The Children's News, Delhi

OUR LITTLE FRIEND.

ERNAKULAM, S. INDIA.

Editor: V. S. KRISNNA IYER, B.A.

A Scout monthly officially recognised by the Hd. Quarters Association of Cochin State. Patronized by Maharajas, Rajas, Zemindars and Educational Institutions.

BEST FOR ADVERTISERS
EVERY SCOUT'S FRIEND

Annual Subscription Only Rs. 2

Apply to the Manager.

JANOPAKARI

(THE PEOPLES' FRIEND.)

The Popular Illustrated Monthly Magazine.

Politics-Topical Series Prize, Competitions

(As. 4 only)

Best Medium for Advertiser.

Subscription:

Annual Rs. 3 6 months Rs. 1-8-0

Send M.O. JANOPAKARI,

Nungambakam, MADRAS.

VIJIA CHALK WORKS,

KUMBAKONAM.

Chalks white aud coloured

Write Smooth, but not brittle.

Quality Best, but price moderate.

Used in Premier Schools and Colleges.

All over the Presidency

Terms on application. Samples Free.

WHO ARE PATRIOTS?

Those who protect

Home Industries from outside Competition.

The Madras Pencil Factory,

P. Box 86, MADRAS.

MODERN ELEMENTARY MATHEMATICS

(An ideal Text-Book for use in Forms IV, V, VI)

BY

P. R. Subramania Iyer, B.A., L.T.

Assistant, H. H. The Maharaja's College, Pudukottah.

Problems—Abundant, original and practical, Educative and Interesting. Highly appreciated by over 300 masters in the Presidency.

Price Per Copy Rs. 1-12-0.

Approved by the Text Book committee, May 11, 1921, Fort St. George Gazette Part I B. Educational Page 185.

Sale! **Sale!!** **Sale!!!**

Half Price for this month only.

22-Kt. GOLD PLATE CASE GOLD GILT DIAL WRIST WATCH

Original Price Rs. 14. *Sale Price Rs. 7.*

GUARANTEED 10 YEARS.

Well Finish durability, and accuracy *SWISS* mechanism. Jerk and damp proof. Beautiful shapes in all sizes. Supplied with a fine silk strap.

Order for above any 3 watches at a time will fetch a 14-Kt. Nib Fountain pen, and 6 watches. One of the same watch Free.

Write to:—

KING WATCH DEPOT,

P. B. No. 466, Vepery, MADRAS.

Wonderful Foretelling.

REMEDIES FOR EVIL PLANETS.

State time and date of birth or letter. 1 to 4 questions Re. 1; Annual Life-reading Rs. 2; Whole Life Rs. 150. Navagraha Kavacha Rs. 2-8. Special Kavachas to fulfil all intentions will be prepared, Rs. 10 to 50. If Kavacha ineffective, money returned. In some cases money may be paid after success. Mr. T. A. Thathachariar, B.A., Pleader, and President, Taluk Board, Kallakurichi, on 13—7—1924, writes:—"Your predictions seem to rest on Scientific investigations unlike the guess-work of many of your profession.'

Apply to:—S. VENKATESA SASTRIGAL, Proprietor, Sarada Astrological Bureau, Manjaputhur, Viriyur P. O. (via), Tirukoilur, S. I. Ry.

TAMIL PUBLICATIONS

OF

V. S. Swaminathan, Bookseller, Madura.

1.	Health Maxims	for	1, 2, 3 Classes
2.	Ramayanam	,,	2nd Class.
3.	Baratham	,,	3rd Class.
4.	Kathaipoongothu	,,	3rd Class.
5.	Sri Meenakshi	,,	4th Class.
6.	Pratap Singh	,,	5th Class.
7.	Moral Stories (Selected Sixty)	,,	5th Class.
8.	Sanmarga Bodhini	,,	5th Class.
9.	Rajput Gem	,,	I Form.
10.	Hemath Singh	,,	I Form.
11.	Pradyodayan	,,	II Form.
12.	Ragunandanan	for	III Form.
13.	Thiruvilayadal Moral Stories	,,	III Form,
14.	Meerabai	,,	IV. Form.
15.	Modern Elementary Mathematics	,,	I Form.
16.	History of India In Tamil	,,	I Form.
17.	Tamil Poetical Selections	,,	IV, V Form.
18.	Tamil Gramatical Primer	,,	I, II, III, F.

Printed at the A. M Lenox Press, Pasumalai and Published by Mr. V. Aravamuda Iyengar, B.A. L.T., Madura